The COMMONWEAL

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"To Secure These Rights"

AMONG other qualifications the President's committee of fifteen on civil rights had an enviable amount of drive. For in less than a year after their appointment these citizens have issued a 175-page report which comprises a comprehensive survey of segregation, discrimination and second-class citizenship throughout the nation, and sets forth feasible organizational, legislative and educational remedies. The President's committee has tackled head-on the principal obstacles to the realization of the American democratic ideal.

Their diagnosis is particularly illuminating in that it confronts the problem on three levels—moral, economic and international. Voicing their belief in "the eternal worth of every child of God," the committee first call attention to the "moral dry rot" resulting from the vast gulf between certain realities on the American scene and our ideals on the security of the person, freedom of conscience and expression, equality of opportunity, citizenship and its privileges. That the denial in practice of any of these basic rights leads to a lesser sense of moral obligation on the part of victimized minorities is also indisputable.

The economic argument is a convincing one. Discrimination in employment, restrictive housing covenants and the resultant existence of depressed classes drags down the whole national economic level—reducing demand for goods and production and employment, increasing relief rolls, crime, disease, fire hazards and a debilitating sense of stress between races and classes. On the international level discrimination within the United States against the darker races has worldwide repercussions. It hampers us in our struggle with the totalitarians, prevents us from enjoying the good opinion of the peoples of the world and prevents American institutions and ideals from serving as guides to liberty and prosperity. The three-fold argument is unanswerable.

To wipe out these stains on our national shield the report is most specific. In general it favors a combination of persistent public suasion with drastic organizational and legislative changes. Among the first of these is the building up of the Civil Rights sections of the Department of Justice and the FBI, the creation of state enforcement agencies, of standing committees of the House and Senate and of a Civil Rights Committee directly responsible to the President. On the legislative side are proposed enactments against lynching, police brutality, involuntary servitude, poll taxes, white primaries, restrictive covenants and the like. The report demands the ending of discrimination and segregation in the armed forces, in schools and colleges and in the nation's capital. It calls for full citizenship for the inhabitants of Guam and American Samoa and compensation for the Japanese-Americans for their recent evacuation, spoliation and detention. It even proposes special systematic registration for propaganda groups which might abuse the democratic freedoms. The report obviously means business. The question is whether the generality of Americans will do anything about it.

Although the daily papers stress the courage involved in issuing such a statement, the committee are more deserving of praise on other counts —their grasp of the problem and the deep-seated obstacles to its solution and their willingness to follow out the logic of the inquiry. But what other nation today would actually publish such a glaring exposé of its faults?

Endurance and courage are required, however, if this report is to be anything beyond a magnificent national gesture. Unless a sizable and influential number of citizens persist unremittingly at it in their personal and professional lives, keeping the demand for justice and security of person alive in Washington, with state and local authorities and among their fellowmen, the report will be without tangible result. This is a peculiarly Christian task. To quote the report, it is primarily and continuously the responsibility of "private organizations and private individuals who are in a position to educate and shape public opinion."

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The Pope on Immigration

WITHOUT prejudice to the grim and realistic concept of the Iron Curtain, it seems right now and on occasions, to note the maintenance of numerous other barriers separating the societies and economics and cultures and sympathies of the nations. Americans have a strangely contradictory history in this respect, with which the world has been indulgently patient.

This country built an enviable reputation in its salad days. As a debtor, perhaps, during the first century, while dominantly agrarian, we were fairly easy to trade with. And this empty continent did receive and welcome the poor, the depressed and the ambitious from nearly all the other lands on earth. The Pope, very naturally, still recalls (speaking to the traveling Senators of the displaced persons investigating committee) "what history must always record as incontrovertible proof that the peoples of many nations and races can live as neighbors and work together in an orderly, peaceful and prosperous society. It is the story of your country's rise and progress. No one would disclaim the vital part played in that story by immigrants." Those open days developed a glorious tradition; a splendid reputation.

For a long time before all these wars, we were ourselves attacking our own customs and traditions and practices. Chinese exclusion, terrific "protective" tariff, rigid quota system of immigration control were parts fitted to create a new barrier before the world. During the period of the wars the loose remnants of the older way were eliminated, and we accepted a type of general border control that has very little relation with the triumphantly liberal past. We followed circumstances into a very closed system, heavily shuttered from possible friend as well as enemy.

But how is it now? Pope Pius addresses the Senators, and presumably the people:

> The question of immigration today, however, presents wholly new problems. As always, the welfare of the country must be considered, as well as the interests of the individual seeking to enter, and in the nature of things circumstances will at times dictate a law of restriction. By the same token, circumstances at times will almost cry out for an easing of the application of that law.

The Displaced Persons cry out, and the tendencies of natural human sympathy. America should quickly welcome many D.P.'s. Political prudence also urges the same action of lowering the barriers in as many ways as possible. The more rigidly the iron curtain cuts off the narrowing West, the more open and easy should intercourse within the West be made. If the United Nations is paralyzed by burdens which the differences between great powers prevent it from carrying, then it must be exercised and strengthened by jobs it can do. With the United States itself trying to do all it easily could do, the UN committee, which thus far has been so feebly working for the benefit of persons displaced by the war and by continuing war politics, could gather real effectiveness, and transmit some needed life to the whole UNO.

$14,357,000,000.00

IT'S AN OLD and natural habit for Americans to welcome blows that seem to be aimed against monopoly. We do not expect the Department of Justice to discover among the big seventeen New York investment houses, currently charged in an anti-trust suit, any sinister group of deliberate "malefactors of great wealth." Indeed, it is a civil suit, with no criminal charges. But, if the public relations are handled right, there should ensue a lesson in the excessively centralized organization of the country's economy.

We assume, for instance, that the Justice Department figures on recent security sales are accurate: out of $20,000,000,000 worth of private securities issued in the past ten years, the seventeen firms now attacked managed the sales of $14,357,000,000 worth, or 69 percent. Bigness that big appears to be bad in itself, and at very least it ought to defend itself publicly and clearly.

Attorney-General Clark accuses the seventeen of having "conspired to restrain unreasonably and to monopolize the security business in this country by restricting, controlling and fixing the channels and methods, the prices, terms and conditions upon which security issues are merchandised." We are glad that learned courts will have to decide this issue, but we cannot feel that a possible conspiracy such as here charged reaches very near the roots of the problem of centralization and quasi-monopoly.

There is something frustratingly like a closed circle about our economy of Very Big Business. It is doubtful if the government can point out one particular factor in the economy to strike out and so break the circle. A national, rather centralized security and banking market, for instance, is about the only source visible that can supply the enormous blocks of capital required by the very big business corporations. Is it over-big, centralized accumulated capital seeking investment in big business, or big business seeking capital? At this point it is hard to tell which is cart and which is horse.

Those opposed to centralism and monopoly must attack everywhere. And the slight reaction to this current anti-monopoly effort shows the public is not deeply stirred. It is a dangerous situation. The old trust-busting, hate the New York Banker fire is cooling. It is not sweet reason that threatens to triumph, but rather the apathy of grey and listless resignation—and, at the end, big government taking over.

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Our Most Successful Athlete

UNLESS they had seen the item in the New York *Herald Tribune* not one in fifty sports-page lovers would be able to identify the world's financially most successful professional athlete—it is not Babe Ruth, Joe Louis, Bobby Feller, Jack Dempsey, Gene Tunney nor any of the growing number of professional football stars who take up so many columns in the Monday morning papers. It is Luis Angel Firpo of Buenos Aires. Back in the 1920's the "Wild Bull of the Pampas" fought without benefit of manager or high income tax laws; he returned to Argentina with half a million. Besides fighting he had sold real estate and Stutz automobiles, but when he got home he started buying ranches and livestock. In the past twenty years he has acquired 20,000 acres; he has 4,500 breeding cows, 4,000 sheep and some 1,500 steers which he is fattening for the market. At the moment he is worth over $5,000,000-US. The United States is patently not the only land of economic opportunity. And not every South is poor.

After France, England

> The present public authorities find themselves deprived of their legitimate basis in the confidence of the nation . . .
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> ★
>
> The result deprives the Socialist Government of any mandate they obtained at the general election.

THE FIRST of these two statements is de Gaulle's after the French municipal elections; the second is Winston Churchill's only a week later, after the municipal elections in England and Wales—and it would be easy to say that what happened in France has now happened in England. There has been a wave of reaction against the French and English governments, that is certain, and they both are supposed to be socialist governments, that is true, but you cannot proceed with parallels because they run out on you and it is better to look at the differences.

The first difference is that if the English Tories get forty percent of the vote, or ninety five percent, or make the ghosts vote and get a hundred and fifty percent, no one will think that Churchill is, or could become, a threat to British parliamentary institutions. Everyone knows that this shift of public opinion, from support of the Labor Government to support of the Conservative Party, illustrates precisely the extraordinary stability of British parliamentary institutions. When and if the Labor Government calls general elections it will not be because someone says the British system is rotten (Mr. Churchill will not say it because he does not think it) or because someone decides that there must be a new party, to end all parties, in order to save the country (Mr. Churchill has his Conservative Party and it is good enough for him); it will be, simply, because the country seems to want a change, and Mr. Attlee will go to the people, uncompelled by any threat, not hysterically, not feeling that a defeat will mean the end of his party—exactly as Mr. Pitt, Mr. Gladstone, and I do not know how many British Prime Ministers, have gone before the country for a period of hundreds of years, and have been in and out of power.

If the Labor Party is defeated the Labor Party will become the opposition; the opposition, Mr. Churchill, Mr. Eden and the others, will become the Government.

The same struggle to see if any coal can be mined will continue. The same struggle will continue to export and find foreign exchange for necessary imports. The British people will face the same hardships at home and abroad.

This is where we get back to France.

If and when de Gaulle receives the mandate of the French people to govern (I say receives: I'm getting polite about him) his government, also, will have to see whether it can get workmen to work; it will have to control prices; it will have to see whether it can get French peasants to sell their produce to the cities. But the sad thing is that the French, if they turn to de Gaulle, will not have a "loyal opposition" as the British will have if they turn to Churchill; the French will be trying a new system under which—as far as one can interpret the hints offered by de Gaulle and by André Malraux—the opposition will be absorbed into the government. The idea is to bring organized labor into the Government and thus make it impossible for organized labor to strike against an organization of which it is a part. The idea is to bring organized French political parties to their knees from which position they will crawl, treacherous to all their plans, into the great new plan, the new discipline, the new unity.

It may work; it may not work—but it is very sad that the French people, once again, after the three republics, the restorations and the Empire, should be asked to improvise still another system. It is very sad to have to depend on new systems all the time—particularly when the new systems always have a disquieting resemblance to various systems tried out previously which presented also the same accent on discipline, the same emphasis on housecleaning, and which ended lamentably—as soon as the French people felt strong enough to make another try at freedom.

It is sad that the French people who have shown so immense, and often sanguinary, a love for political freedom should seem destined to look through all eternity at neighbors, divided from them only by a small arm of the sea, who have it.

C. G. PAULDING.

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As Americans See Communism

J. L. BENVENISTI

I HAVE BEEN ASKED by THE COMMONWEAL to give my impressions of America, and after this flattering invitation I have spent a great deal of time standing on the pavement trying to get some of the impressions I was asked for. I am afraid that so far I have only netted two. One is of the overwhelming and embarrassing kindness I have experienced without exception from everybody. The other is, I fear, slightly less complimentary, but availing myself of the freedom which is accorded me, I will nevertheless say what it is.

Frankly, I am rather shocked by the loose and haphazard manner in which the word communism is bandied about in this country and the way in which anybody without any apparent qualifications can get up and discuss it. The words "communism" and "communist," from what I can gather, are synonymous with something called "un-American," and un-American, so far as I can judge from the latest news from Hollywood, can apparently mean anything from being disrespectful to bankers to not painting Russia in sufficiently gloomy colors. Of course if these things are really un-American, then it is not my business as a foreigner to pass any comment on that. It is only when people talk of these things as essential attributes of communism that I am on international ground and have a perfect right to get up and tell them they are talking nonsense.

It seems to me that the loose and haphazard way in which this word communism is used to denote just anything and everything is highly dangerous, because if you blur your meanings like that you will be bound to miss the real nature and essence of the communist creed and policy, which in point of fact is precisely what is happening, and, let me stress this, what is happening at a very high level.

There have been published in America within recent months three books of undoubted importance dealing, in whole or in part, with the problem of American-Soviet relations. The books in question are Mr. Sumner Welles's "Where are We Heading?", Mr. William C. Bullitt's "The Great Globe Itself" and Mr. James Byrnes's "Speaking Frankly." Every one of these three, yes even Mr. Bullitt, who at least has taken the trouble to scrape up some kind of acquaintance with communist literature, makes the cardinal mistake of treating Russia as a normal power, a power regrettably addicted to expansionism, perhaps, and with a tendency to be suspicious and unfriendly in its dealings with others, but nevertheless a normal power acting on the normal principles of power politics.

But Russia is not that kind of power. She is something wholly different from what the world has ever known before, something different even from Hitler, and in the long run much more dangerous than Hitler, and the essential difference between Russia and anything that has ever yet existed lies in the dialectical doctrine which is the heart of communist philosophy, and of which hardly anybody in America shows any marked sign of having heard.

The effect of the dialectical doctrine is that the advance of communism is something entirely impersonal and inevitable which can be assisted by the human will, but of which the human will is nevertheless not a moving cause. That is the new and unprecedented element in the situation. For even Hitler did not act and think quite like that. Hitler said, "If I commit such and such morally indefensible acts, such and such highly beneficial results are likely to eventuate." In other words, Hitler still assumed himself to be a moral person, even if he was only a morally perverted person, because he still assumed freedom of the will both in himself and others. Now a person who still holds his will to be free is capable of changing his will and one can at least attempt to deal with him on that basis. But one cannot attempt to deal with Russia on that basis, and that is just the point all the aforementioned gentlemen have missed.

Now it seems to me, if one who is at the moment enjoying the warmth of American hospitality may be allowed to say this, that there are other departments of American policy which are marked by a similar lack of intellectual precision. There is, for instance, this business of the Marshall offer, concerning the purpose of which there seems to be at the moment a considerable confusion of tongues. Mr. Walter Lippmann, for instance, in the New York *Herald-Tribune* tells us that the Marshall offer and the Truman doctrine are two quite separate and unrelated things which have nothing to do with one another. They are not only different methods of serving one purpose but serve different purposes, apparently, though what the purpose of the Marshall doctrine is, if it is not the same as the Truman doctrine, is a question to which Mr. Lippmann gives

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no clear answer.

Now I have the liveliest respect for Mr. Lippmann and buy his writings by the ton whenever I can get hold of them. But I just don't believe that what he says here is true. It is of course a fact that the Truman doctrine and the Marshall offer represent different methods of approach to a particular problem, but that does not mean that the problem is not the same problem, or the purpose the same purpose, or that that purpose is not the perfectly legitimate purpose of safeguarding American security. If that is not the real and ultimate purpose of the Marshall offer then what the hell is it?

Certainly we in Europe think that this is its purpose. We think that by using economic aid to under-pin free institutions in Europe, America hopes to tie Western Europe into closer collaboration with herself, which in my opinion is an altogether admirable thing to do. But because Americans will not put their cards on the table, and admit that this is the real inwardness of their policy, we are apt to grow cynical and to put American motives on a much lower level than that on which they are actually operating.

I can give a very good example of this. Shortly before leaving for America, I called to say goodbye to a friend of mine whose identity I cannot reveal but who holds a very high position, and one which brings him very close to the kind of political reality that is not reported in the newspapers. My friend was very doubtful about the possibility of American aid materializing in time, and after telling me this he made the significant and rather frightening remark, "Of course," he said, "if there are a few more political murders in Eastern Europe, the Americans will come through. The Petkov business upset them very badly."

Now I am quite convinced that the implications of that observation are unjust. I do not believe that Americans are acting in that rather base and panicky spirit, but that is the kind of effect you are bound to get when you fall short of complete frankness, and above all of complete clarity, in your dealings with other people.

I am writing this article because I do want to see the cards put on the table, and because I believe it will pay us in the long run to recognize just where European and American interests do march together and just where they may possibly diverge. I certainly think this examination should be conducted in a more realistic manner than has hitherto been the case.

I would begin by saying that the whole American analysis of the position in Europe tends to over-simplify matters. "If the nations of Europe are allowed to drift into abject want, they will become an easy prey to communist propaganda and penetration, whereas if the material basis of their existence is secured, their traditions of freedom will reassert themselves; they will be relatively impervious to communism and (that is the inference, presumably) will be a reliable first line of American defense." That, when all the trimmings are stripped away is, I believe, what is in American minds.

Now I believe that almost every one of the above propositions is faulty. First of all, it is not true that material want will predispose us to communism. It will certainly destroy democratic political forms and it is very likely that it will produce some kind of a dictatorship. Certainly in England it would not be a communist dictatorship. If a dictatorship were to arise in England—and that possibility in circumstances of complete disorganization and mass destitution is not to be ruled out—it is much more likely to be something "à la Moseley"—something that is built largely on the growing anti-Semitism which is beginning to exist under the surface. If the words 'Right' and 'Left' still have any meaning, it would I suppose be called "a dictatorship of the Right," though I should not imagine that it would have anything in particular to do with the interests of big business, which Right Wing dictatorships are popularly supposed to safeguard.

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The second fallacy is the notion that ideological considerations have much bearing on calculations of power politics, and in the American argument the belief that they do have such a relation seems to be very strong. Whatever political forms they adopt, nations are guided by what they conceive to be their vital interests and by what they conceive to be the means of achieving security and survival. If they cannot achieve security and survival, under the conditions they desire, they will seek to achieve them under less desirable conditions, but survival and security remain their main objectives, and it is, I am afraid, not yet proven that the nations of Western Europe do consider their rôle as bastions of the United States, for that is what it amounts to, to be conducive to their survival and their security. You see, I am putting the matter pretty brutally and very frankly, because I want to get down to the rock bottom of truth.

To assume that we are going to be motivated, in the way Americans think we are going to be motivated, and that we shall necessarily and inevitably act as they think we shall act, is to be the victim of two illusions. First, it is to ignore what will most certainly be the over-riding motive in the policy of any European country, which is the desire for peace, or better said the desire, if that can in any way be realized, to keep out of war. Secondly, it is to under-estimate the capacity which people develop, when placed in an utterly desperate position, for self-deception.

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In this matter of keeping out of a war, I have already had something to say in a previous article. I said that though there was a great deal of talk in America about the nature of atomic bombs and atomic warfare, I thought that, in Britain at any rate, people had the desire to keep out of another war more deeply in their bones, even if they talked a great deal less about it. I think the explanation of this is that, unlike America, we do not conceive of war very much in atomic terms. i. e. it is not a matter of imaginative speculation. We conceive of it as we have experienced it ourselves and as we have seen our European neighbors experience it, and we know that whether we emerge as nominal victors or losers, another war means virtually the end of us as a nation. We also know now that in the last war we were only separated by a hair's breadth from disaster, and we are unlikely to be so lucky again.

This is not a matter in which the categories of heroism and cowardice have any relevance or application. The record of British heroism is too deeply written in the book of history to need a proof or illustration from the present writer. But no country commits itself to certain annihilation, and that, as I have just pointed out, is what the next war, whether we lost or won it, would in all probability entail. Remember in this connection, our physical smallness, a very important factor here. It is a matter of a few hundred miles, less than half the distance between New York and Rochester, and the candle is snuffed out.

That brings me to the second illusion, on which I believe American calculations are based, namely, their under-estimation of the capacity for self-deception which nations placed as we are placed tend to develop. I personally do not believe that there can be any possibility of a bearable symbiosis between a country like England or France and communist Russia. But that does not say that plenty of other people will not believe it. And in point of fact, they do believe it.

I cannot illustrate this better than from the Gallup poll which was held in Britain last August, and in which people were invited to assent to a number of different opinions about what should be Britain's relation to the Soviet Union. Only 14 percent subscribed to a reply which implied that Russia was in any way an especially difficult or unreliable country to deal with. "We will be better off if we have just as little as possible to do with Russia" was the remarkably mild verdict of this negligible minority. The remaining 80 percent (6 percent "Didn't know.") voiced opinions which expressed attitudes varying from an apparently passionate desire that we should throw ourselves at Russia's head, ("It is very important to make every effort to keep on friendly terms with Soviet Union." 32 per cent) to a kind of coy expectancy, ("It is desirable to keep on friendly terms with the Soviet Union, but no special effort be made," 29 percent). To anybody who does not know the real inwardness of Russia, these results seem innocent enough. But anyone who knows the reality of Soviet Russia will immediately tell you that to talk of "keeping on friendly terms" with Russia is like talking of keeping on friendly terms with a rattlesnake. You can and should live in charity with rattlesnakes, as with all of God's creatures. But anyone who talks about living on friendly terms with rattlesnakes, simply does not know the real nature of rattlesnakes—and it is perhaps silliest of all to say that "no special effort need be made" to keep on friendly terms with a rattlesnake. The rattlesnake will make the effort.

Now I merely cite these things to show which way the wind is blowing. It may not be a very strong wind, and when it comes to a showdown the government may quite well set its face against it, for these are the opinions of the rank and file. I have no evidence that, as in America, they are held by people in responsible positions. But that for a moment is the direction of the wind of popular feeling, and it results I think from a subconscious belief that if in some miraculous way we can establish a modus vivendi with Russia (which of course in the long run we can't), we would make war impossible by depriving America of her bridgehead. It is a piece of wishful thinking, but there is no question that a great many people are indulging in it, and the Marshall offer will, I am afraid, not stop them from doing so.

Does this then mean that American cooperation with Europe, and particularly with Britain, cannot be placed on a firm and indestructible basis, or that the Marshall offer will not contribute enormously to that desirable end. It means neither of these things. The Marshall offer is wise, farsighted, and above all indispensable. Without economic aid nothing can be done. But something else is necessary besides.

Japan Finds a Level

JAMES O. FREDERICK

IN JAPAN there is an old proverb which reads: "Any misfortune may be a blessing in disguise." Present-day Japan is a living tribute to the truth of that saying. Her misfortune was the war and its terrible toll. Over a third of Tokyo was devastated. In Hiroshima and Nagasaki alone almost a quarter of a million people lost their lives under the atom bomb. Millions more were made homeless, killed or maimed in the ruins of war. The energies of the people were wasted away in sinking ships and lost campaigns. Japan's misfortune seemed great.

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But her blessing has been the as yet uncompleted effect of the war and the occupation upon her social and economic life. For in Japan today a great leveling is going on. The old economic distinctions wrought by the power of money are fast fading from sight. The social differences, amounting almost to a caste system, are being torn down and replaced by a new belief in the inherent equality of men. Certain of the traditions and unique cultures of Japan will undoubtedly remain. No force, no matter how powerful, could completely destroy them. And it is greatly to the credit of the occupation that an understanding of this fact has been allowed to temper its actions against the Japanese militarists. America's aim has been to destroy completely Japan's power to wage war—and with that power the classes which controlled it. Her aim has not been to destroy the finer things in the cultural and traditional life of the Japanese. But in spite of this care, great changes have been wrought in the fabric of Japanese society.

The high have been humbled. The rulers of the country, once an economic and social class unto themselves, now are competing for power with men whom a short time ago they would have hardly deigned to notice. They have been stripped of many of their rights and privileges, and others are sharing those few which remain. They are no longer a distinct class—they are becoming a part of the whole which is the new Japan.

The low have been raised. The farmer, who a short time ago was no more than a poor peasant, is now a man of real power. He is one with whom to be reckoned. His welfare, likes and dislikes, whims and passing fancies are things of vital interest to his government. The common laborer has assumed a new place in the politics of his country. He has become a man whose word carries weight, and whose interests are one with the interests of the nation. Through all economic and social classes of Japan's society this leveling is going on. It is her way of winning the peace.

The war, while it seemingly served to tighten the hold of the upper classes on the nation, actually weakened the structure of their system to the point of collapse. The bombings destroyed the majority of the large factories of Japan. The steel mills of Yawata, the shipyards of Kobe and the aircraft factories of Yokohama were specific targets. And their destruction was complete. But thousands of little plants, sprinkled from one end of the country to the other, were spared. No one of them had been important enough to warrant special attention. With the end of the war the little manufacturer found himself virtually alone in the field. Competition by the large producer had been almost bombed out of existence. The disparity between the two, so pronounced before the war, had been tremendously reduced.

A man I met in Tokyo during the first months of the occupation had been president of one of the largest foundries in Japan. During the war his plant had been bombed and burned, and was almost completely destroyed. He had nothing—not even the hope of rebuilding—since he could get neither the materials nor the necessary permission.

On the other hand, I came to know a man whose little plant had been busy fabricating aluminum parts for aircraft during the war. With the peace his factory, untouched by the bombings, switched without stopping to the manufacture of aluminum kitchenware. His fifteen workers were putting in overtime every week, and he was planning to expand as soon as possible. His story could be repeated a thousand times over.

To add to this effect, the war created in Japan, as it did here in America, a tremendous civilian demand for goods of all kinds. Japan was mobilized as completely industrially as was America. Her civilians were for years given little more than the bare essentials of life. With the end of the war the dam was broken, and this flood of want swept over the remaining producers. Generally speaking, the small independent producer was the only one who could even attempt to meet it. And as this pent-up demand made itself more and more clearly felt through the economy of the country, the power of the little business man waxed.

One of the less noticeable effects of the war, but one equally important, was its impact upon the minds of the people. For years they had been taught, as a basic precept, that by virtue of their position the rich and élite enjoyed certain immunities and privileges. The war shook that belief to its foundations. After a fire raid the cabinet minister was just as homeless as the carpenter. Following Saipan or Okinawa the millionaire's son was no less dead than the mailman's. The war struck and destroyed indiscriminately. It was no respecter of rank or wealth. The realization of this fact had a profound effect upon the minds of the people. A very wealthy Japanese man once said to me, "The past year has dealt no more lightly with me than it has with my gardener. Truly, the war has made him my equal." Thus the peoples' minds were prepared for the changes to be brought about by the occupation.

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The impact of the occupation was even greater than that of the war. The war had been a force without direction—one whose effects were only dimly realized at the time. But the occupation was a force which could be understood, and one whose aims in the leveling of social and economic differences were clearly defined. It was like the difference between clearing a slum district by razing the whole city, or by attacking each build-

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ing separately. Both are effective, but the results of the latter are more apparent and immediate.

One of the most effective steps taken by the occupation towards destroying the old class distinctions in Japan was its encouragement of labor. Early in the occupation SCAP issued directives stimulating labor organization, which had been suppressed during the war. The move to organize became virtually a stampede within a few months. Unions were set up for everyone, from greenskeepers on golf courses to maids and stevedores. Labor rapidly became a force to be considered in the government of the country. The common man became, through the power of his union, an equal with the moneyed and titled politician of before.

A similar blow was struck at the roots of the social differences which had existed in Japan by the passage, under SCAP approval, of the Election Bill. It lowered the voting age from 25 to 20, bringing into a position of responsibility thousands of young men who before had been able to do no more than watch the course their country was taking. But more important, this bill granted, for the first time in Japanese history, the right to vote to the women of the land. For centuries the Japanese woman had remained a subservient being. By the laws and customs of the country she was prohibited from any form of social or political equality with the men. Her place was the home and, perforce, there she stayed. But with one sweep she was raised from that age-old position to one of potential political equality with every man in the country. That she took advantage of her new status can be seen by the results of the first general election held in Japan under the new law. Sixty-six percent of eligible women voters cast their ballots. For almost three hundred years the lives, minds and habits of the Japanese people had been trained to obey the will of a governing few. Now the tide had turned and was carrying into power the will of the governing many.

In the economic sphere the equalizing of old differences has been even more complete than in the social. It has come as a result of the Japanese government's fight on inflation. Now the ordinary worker, making little more than $1 a day, is, in a sense, as well off as the corporate executive whose salary runs into six figures a year. The reason is that at the present time no man is allowed to draw more than 1,800 yen per month. Anything he makes over that sum is deposited to his account and frozen, to become liquid again at some future time. The once wealthy man no longer has the power of his money with which to shape things to his desire. He and the skilled plumbers are equals, each bearing as much authority in his money as the other. Economically, the entire country has been drawn almost to a level. There are gradations below the maximum figure, of course. Many workers draw no more than half that amount. But the situation has become roughly comparable to what it would be here in America if no man were allowed to make more than $100 a month. To all intents and purposes, Japan has become a country of economic equals.

Were this temporary measure the only force in action towards economic equalization, the effect would be short-lived. As soon as the present crisis had passed, frozen accounts would be released and overnight wealth would again become the dominant factor in the control of the country. Accumulated funds would be put to use, refurbishing war-torn factories and repairing the damage done to industrial empires. Japan would rapidly revert to her former status of a country ruled by a wealthy few. But even that possibility no longer exists. There has been another step taken, by the occupation, which has disposed of that obstacle to the leveling of economic differences among the people. By SCAP order, the so-called Zaibatsu have been dissolved. The Zaibatsu were combines of big business, about six in number, which constituted virtual empires in themselves. Together with the militarists they ran Japan from the '30's onward. They had often, through interlocking directorates, controlled such varied and sprawling interests as railroads, newspapers, banks, mines, political parties, steamship lines, plantations and factories. Their hold on the economy of Japan had been supreme. Now, however, they have been broken up. The occupation is today preparing to take the final step in their destruction—the sale of millions of shares of stock in those companies to anyone and everyone who wishes to buy.

Finally, to the American soldier should go tremendous credit for helping to place all the people of Japan upon an equal footing. Often he has done this unwittingly. But the final effect has been the same. The American soldier, coming to Japan as a conqueror, has let himself be guided in his contacts with the people solely by his likes or dislikes. Whether the man was a baron or a bum makes little difference. To the American they are all alike, and the man you like is the man with whom you associate, regardless of his former status. This indiscriminate friendliness of the average GI, unconscious on his part, has made a profound impression upon the Japanese people. I was talking with a young man one day who, surprisingly, spoke excellent English although he had never been out of Japan.

"You know," he said, "one of the things which has impressed my people greatly is your lack of regard for social convention. You Americans don't seem to care about a man's social position at all. You would just as soon joke with a common laborer as with the chief of police. That friend-

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liness of your has been a thing of great wonder to us. You see, we aren't used to it."

But they are growing used to it. They have found that in the eyes of their conquerors, all are equal. And they have looked about themselves and found that all are, in fact, becoming equal. The old social bonds have relaxed. Women share equal rights and responsibilities with men in shaping their government. The farmer, by virtue of his power as a producer, has become a man of importance. Japan is approaching a level where, for the first time in her history, there will exist an equality of man with man.

Medical Mission to Austria

JOSEPH P. EVANS

WHEN the telephone rang one day in mid-May and I was asked whether I should be willing to spend July in Austria and August in Hungary on a medical mission, there was no real doubt in my mind as to the answer. So, after 48 hours for the completion of arrangements, I found myself calling to give assent to the Executive Director of the Mission, Doctor Erwin Kohn.

Two years ago, in cooperation with UNRRA, the Unitarian Service Committee, which is the organization that effectuates the social service activities of the Unitarian Church in America, sent a group to Italy to study the nutritional needs of that country. One of the members of the group, Dr. Maurice B. Visscher, suggested to the Committee, after his experience in Italy, that an effective humanitarian effort might be the sending of medical experts to war-torn countries to take first-hand information concerning the medical advances that had occurred in other countries during the war years.

Building on this suggestion, the Service Committee secured as Executive Director Doctor Kohn, and last year the Committee sent a highly successful mission to Czecho-Slovakia, where conditions were peculiarly favorable for the work. Less well known is the work of a similarly successful mission to Poland in the summer of 1946.

The Chairman of this year's mission was Maurice Visscher. Other members were Chester Jones of Harvard, as internist, S. Bernard Wortis of New York University, as psychiatrist, Alexander Brunschwig, lately of the University of Chicago and now at Cornell and a member of last year's mission to Czecho-Slovakia, as general surgeon, Stuart Cullen of the University of Iowa as anaesthiologist, McKeen Cattell of Cornell as pharmacologist, and John Bittner of the University of Minnesota as the expert on cancer genesis. The group was greatly strengthened by the inclusion of two well known Swiss scientists, Herrmann Mooser, Director of the Institute of Hygiene at the University of Zurich, and Alfredo Vanotti, Professor of Medicine at the University of Lausanne.

It was the hope of the organizers that such a group might, through lectures, seminars, ward rounds, and operations, provide information on current western medical and surgical thought and practice and might help fill the gap in medical knowledge resulting from the disruptions of the war. These objectives were furthered by the shipping of large numbers of books and reprints solicited by the members of the mission from their colleagues and from medical publishers. In addition, it was hoped that the establishment of personal contacts by the members of the Mission with their fellow physicians and scientists might facilitate better international understanding, since physicians and scientists speak a universal language when dealing with their special problems.

It was a source of real regret to the members that the Hungarian Government found it impossible to receive the Mission before September first. Therefore, the original time scheduled for Austria was lengthened to seven weeks, except that some of the group visited hospitals in France during the last week.

It is impossible to assess at this time what the Mission may have contributed to Austrian medicine. But it was the unanimous feeling among my colleagues that ours was a rich experience. Contacts with many Austrian political leaders and with both diplomatic and military leaders of the occupation forces of the United States and of Britain, and to a lesser extent of France, in addition to professional contacts, gave us a broad picture. Only a few of us had personal entrée to Austrian homes, other than those of our professional counterparts, which is regrettable. And unfortunately there was, for reasons best known to themselves, almost no association with Russians during the Vienna phase, which would have been the only opportunity for intermingling, since our other visits were outside the zone of Russian occupation.

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Austrian undergraduate and graduate medical education centers in three university medical schools, those of Vienna, Graz, and Innsbruck. The federal budget for medical education is 16,000,000 shillings per annum, with 8,000,000 shillings allocated to Vienna and 4,000,000 to the other schools. At the current official rate of exchange, 10 shillings to the dollar, the medical school at Vienna would have $800,000 per annum, a not inconsequential sum. However, the unofficial exchange rates are so adverse that actually all three medical schools are in real financial straits.

In addition to financial difficulties, the medical schools face many other hard problems. Chief among these is the depletion of their staffs brought about by the purge of Jews and anti-nazis from the faculties following the *Anschluss*. Another less significant contributing factor to the dearth of teaching strength is the application by the occupying forces of the de-nazification ruling, which has deprived the medical schools of a few of their outstanding teachers. Further, in the political realignments following the war, there are occasional instances in which political acceptability may have been a more important qualification than real professional capacity. Finally, war disrupts teaching strength not only through actual loss of life, but also through interference with proper and thorough training. In one important teaching medical clinic, as an extreme example, there are but

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five men available for teaching on a staff that formerly numbered sixty.

To compound these difficulties is the gross overcrowding of Austrian schools of medicine. The practice in our American medical schools is to place strict limits on the number of men admitted each year, based on the school's facilities for adequate laboratory and clinical training. In Austria, anyone who meets University standards is accepted for training in medicine if he chooses to apply. As a result there are now, in proportion to population, by conservative estimates, seven times as many students studying medicine in Austria as in the United States!

Manifestly, adequate teaching is impossible under such circumstances. This is the obvious answer to the Austrian protest that to limit medical school enrollment is to infringe on academic freedom. If the welfare of the patient be the basic tenet in medical training and practice, obviously theoretic "academic freedom" must give place to consideration of the patient. Furthermore, the potential gross oversupply of physicians in the near future threatens the creation of two classes of physicians, the successful and the unsuccessful, the latter subject through economic necessity to terrific temptation toward quackery and dishonesty.

However, despite financial troubles, depletion of teaching strength, student overcrowding, appreciable damage from bombing, and, most of all, uncertainty as to what the Great Powers may choose to make the fate of Austria, the medical picture is not black. At the reception of welcome given by the Medical Faculty of Vienna, the present Dean, Professor Wolfgang Denk, graciously and very humbly acknowledged that the medical glory that was Vienna's for two centuries has now been transferred to America; that Vienna is not envious, and that she wishes us well in our responsibilities. But this was said with such spirit that one sensed here is a person of strength, honesty and tenacity of purpose, a feeling confirmed in watching him in the amphitheater and in the operating room.

We encountered the same spirit in many members of the various medical faculties and that spirit constitutes, I think, the hope of Austrian medicine. Although probably not typical in the general rank and file such as we met, it is present in the leaders of the people; and is, I think, best exemplified by Chancellor Figl. He is a victim of six years of living in concentration camps, who, rather than take flight into political obscurity, is again in the thick of things, risking the displeasure of any one of the members of the quadripartite occupying government, and retribution from a possible later sole occupying power. As Professor Otto Kauders, Chief of the Neuropsychiatric Clinic at Vienna, remarked, "To be a strong man alone is not sufficient to survive; one must also have an inner motive."

Since Vienna is the eldest among the Austrian Medical Schools, it is perhaps not surprising that one meets this spirit in its maturest form in Vienna. There are occasional examples of it in Graz, but in Innsbruck one meets it at its lustiest. There are a number of factors to account for this. By and large the faculty is younger, the oppressive atmosphere of Vienna—once a great city now overwhelmed with too many responsibilities and too little wherewithal—is lacking, the physical damage through bombing has been less, and its proximity to Switzerland with the coupled hope that the western part of Austria might escape Russia if partition occurs:—all are factors contributing to this feeling.

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Stripped of her satellite nations after the First War and pauperized by the Second, Austria presents a distressing picture of departed glory. Though damage from bombing is not so extensive as in major German cities, it is severe, and reconstruction presents a heavy financial burden, more especially when the question arises, "And for how long?" There is an inescapable air of poverty and even the relatively well to do have suffered heavy material loss. Store shelves in Vienna are nearly bare. A friend told me that she had tried in vain to buy knitting needles for use with yarn sent from America. The commodity situation is better in Graz and Innsbruck, but far from normal. Coal is short. Normally Austria has sufficient oil for its own purposes, but not at present. Heavy industry is crippled. Transportation is inefficient. Trams have not been replaced. In the daytime electric light bulbs are absent in the cars because bulbs are nearly irreplaceable. Window panes are often replaced with veneer board. Great numbers of burned out freight cars stand at sidings. Third-class coaches often are unlighted at night. I recall seeing just one new bus. The Opel-Blitz bus in which we made the beautiful trip through the Alps from Graz to Innsbruck over the Gross Glockner Strasse was of most ancient vintage, although the best that Landeshauptmann Machold of Styria could provide. One window was lacking, another half open, one could not be closed, and the windshield had a gaping slit in front of the driver's seat. There was one small light bulb in the bus, whose wooden seats soon became very familiar to us. Our bus seemed typical of present-day Austria.

One is apt to be deceived by superficial appearances. The people one sees in the streets in Vienna, Graz and Innsbruck are reasonably well dressed and well shod. The young Army Captain in charge of nutrition in Vienna told us that in the late spring only 7 percent of people subjected to test weighing were underweight, and that he believed that the basic diet, with summer crop supplements, probably ran 300 calories over the basic 1,550 allotted. Though we recognized that hospitals had difficulty supplying special dietary needs, I think some of us were a little inclined to think that the constant complaint of people that they were always hungry was a little overdone.

I had occasion to speak somewhat in this vein to the commanding general of Land Salzburg and upper Austria, Major General Harry Collins. He is greatly disturbed about the food situation. He believes the people in his zone are receiving well under the basic allotment of 1,550 calories per day, and that in general they are too poor to supplement their supplies in the black market. As the result of an active auxiliary feeding scheme which

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he has inaugurated, some 90,000 children received in the last school year 300-400 additional calories per day. But this he recognizes as a temporary and inadequate stop-gap measure. This situation he considers desperate, and slow starvation threatens to undermine the morale of his people. He assured me that my impression that the situation was not so bad after all was erroneous and reminded me of the rather obvious fact that people seen in the streets did not represent a fair sampling of the community at large. In all, I was left with no doubt that the situation is very acute.

There are coming from Europe conflicting reports concerning the food situation. Some observers are expressing the belief that it is not so bad as has been suggested. My own observations, it must be emphasized, are limited to Austria. Furthermore, I am not an agriculturalist nor an expert on the production and distribution of food, but as a physician working with a group of physicians with no preconceived notions and no special interests to serve, I had the opportunity to learn of two sections of life in Austria rather intimately: public ward patients and doctors. I can testify with deep conviction that Austria is poor and hungry, and that there is every indication that the food situation will be appreciably worse by winter. I suspect that Austria's plight is not unique.

Granted that the need is great, what can we as individual Americans do to help relieve distress? Perhaps the first necessity is to personalize the problem—not a difficult thing for those who have relatives abroad, and not difficult for those of us who have made friends there, but more difficult for those unfamiliar with the scene. Yet it should not be too hard, if one makes the uncomfortable effort, to imagine something of what it is like to be cold and hungry. In the comfort of our American homes there is little danger of our making the mental image too vivid.

There are agencies through which effective aid can be rendered.

Communications

AGRICULTURAL WORKERS STRIKE

Memphis, Tenn.

TO the Editors: From time to time, an event with profound implications for our democratic way of life goes almost unnoticed. Such an event is the strike of fifteen hundred agricultural workers of all races and creeds under the leadership of the National Farm Labor Union on the Di Giorgio Farms Corporation near Bakersfield, California. The strike was called on October 1, after corporation officials had refused the many appeals of the union to meet with union representatives to discuss hours, wages and working conditions.

This strike is unique and deserves the support of forward-looking citizens for a number of reasons.

First, the Di Giorgio Corporation is the world's largest fruit-producing corporation and is to large scale industrialized agriculture what the Ford empire was to the automobile industry. If the National Farm Labor Union wins the strike, it will be possible to proceed rapidly to the organization of the migratory and other agricultural workers of California. Such organization is a precondition of rationalizing the industry and channeling migration in a just and orderly manner, a situation which will benefit growers and workers alike.

The Di Giorgio Corporation would settle with the union were it not for the pressure from the Associated Farmers whose activities against the civil and economic rights of migratory workers were brought to light during the investigations of the LaFollette Committee. The strike has therefore become a battle between the Associated Farmers, representing large-scale industrialized farming interests, and the National Farm Labor Union, representing the lowest group on the agricultural ladder.

Second, this strike is the first known instance that foreign nationals have been forced by the U. S. Government to become strikebreakers. While all the workers are out, except a few supervisory employees, 130 Mexican nationals working under contract between the Mexican and American Governments have been forced to work by the Department of Agriculture under threat of deportation. This action by the Department of Agriculture brought a vigorous protest by the Mexican Embassy to the Department of State. The State Department promised that the nationals would be removed, but so far the Department of Agriculture has taken no action. The use of foreign nationals as strikebreakers sets a serious precedent that must not be allowed to go unchallenged.

Third, the strike is a heartening example of cooperation between rural and urban workers. The teamsters have shut off all supplies to the Di Giorgio Farms and the railway workers have refused to move trains through picket lines. The American Federation of Labor Central Labor Union in Kern County as well as a citizens committee is active on behalf of the strikers.

Fourth, the National Farm Labor Union unites workers of all creeds, races and national backgrounds in a cooperative effort for the common welfare. From its inception the National Farm Labor Union (formerly the Southern Tenant Farmers Union) has been inter-racial and has made an outstanding contribution to the overcoming of inter-group tensions in American life. On this basis, it has organized agricultural workers who might have formed a backbone for a fascist movement in this country.

This strike has been conducted in a well-disciplined and orderly manner, without violence. It has grown to such proportions that the Weedpatch Church, formerly used as strike headquarters, had to be abandoned. A friendly sheriff offered the union the local jail, then conveniently free of occupants. The strike is now being conducted from the jail, thus reversing a well-known process.

It is unnecessary to review for your readers the conditions under which these migratory workers live. The "Grapes of Wrath" gave a graphic picture of their life. To these men and women, their union and their friends all over the country are their hope for a better life. If you would like to help them, please send your contribu-

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tion to National Sharecroppers Fund, Inc.—Strike Relief, 501 Fifth Avenue, New York 17, N. Y. All funds will go directly for the relief of needy families.

H. L. MITCHELL, *President,*

THE DE GAULLE STATEMENT

New York, N. Y.

TO the Editors: I have gathered from your editorial entitled "The de Gaulle Statement" in THE COMMONWEAL issue dated November 7 that you are not favorably inclined toward Mr. de Gaulle's possible return to power at the head of a new party.

With great care you have isolated from their full context certain statements uttered publicly by Mr. de Gaulle and have used these excerpts. As you undoubtedly know, this is an old and tried method by which anything can be proved or disproved. Anyone who has heard the recent debates in the UN can have a pretty good idea of the vicious use that can be made with such a method. Excerpts from speeches, letters and newspaper clippings are extensively quoted to substantiate the charges and countercharges hurled back and forth by various delegates. It is a sad and discouraging spectacle. The level of intelligent discussion sinks lower as arguments become more vituperous in their efforts to prove "evil intentions," "conspiracy," "war-mongering," etc.

You have a perfect right to your opinion and it is your privilege and duty to communicate it to your readers. However, I protest against the method chosen to illustrate that opinion. Although I have no talent as a writer, I am convinced that I could easily collect enough material in the form of extracts, and with the help of appropriate and scathing remarks build a fairly good case to the effect that the Vatican is a communist stronghold, that Mr. Stalin is a stalwart capitalist and that the American people are oppressed by a government which is not of their choice.

This is all nonsense, of course, but it is the kind of nonsense of which you are guilty.

It is only frank on my part to admit that I do not agree with your opinion of Mr. de Gaulle. I am not a fanatic by nature, however, and am therefore always willing to listen to those who hold adverse opinions. Indeed, I welcome such opinions provided they are based on intelligent criticism.

Can it be that your opinion was formed entirely by the extracted statements which you so carefully preserved? I cannot but feel that you have suffered a personal slight by Mr. de Gaulle's success at the polls.

Did it so surprise you that you are bewildered by its implications and unprepared to meet the new trend of events which may follow in France? You infer that Mr. de Gaulle wishes to organize a system of government similar to that of Vichy. Although I lived in France prior to and during the German occupation, I cannot recall that the French people were ever invited or even summoned to cast their vote for or against the Vichy system of government. Mr. de Gaulle draws his political strength from the people in a free election. I fail to see therefore how you can compare the "new institution" of Vichy which held no mandate from the people with the "new institution" which appears to be desired by an increasing number of French men and women. The present constitution in France was approved by a small margin of votes but the large number of abstentions were by far the clearest indication of its unpopularity. Mr. de Gaulle's views regarding a constitution which provides for a strong executive in the manner of the American system are certainly well known and he has been consistent in his views ever since he returned to France.

I do not wish to prolong a political discussion for which I am not well fitted.

I do wish to point out, though, that Mr. de Gaulle is a Catholic, and that, in France, is a political platform and constitutes a policy. He has the support of the Catholics and of the non-Catholics who have no sympathy with the anti-Church element which is today led by the communists.

In one part of your editorial you concede in his favor the fact that he pronounces himself against what he calls the "separatists," but elsewhere in the same article you say that what he proposes sounds like a proud Vichy. "It would put the separatists out of business" and that appears to be held against him. I am guilty of using an excerpt for my own end, but where is your consistency in these arguments?

Like an exhausted philosopher who has painfully reached the high peak of security, you are skeptical, nay, you are full of distaste, for any effort and agitation which tends to shatter the "status quo." Have you attained that kind of equanimity which views all human effort as a tiresome repetition of history doomed to fail in its effort to better its condition?

I do not claim that Mr. de Gaulle and his RPF are the answer to France's plight. But I do claim that you have not given a fair appraisal of Mr. de Gaulle's political ambitions. Nor have you given your readers a studied, impartial insight into the motives which have made for the RPF's appeal to the French people.

Because of these failures I consider that your editorial inadequately informs your readers on a vital topic.

B. TURENNE.

It is quite true that the Vichy Government was not an elected government, and it is true also that elections are a fine thing—provided that the candidates who present themselves for election represent political parties whose programs are known to the people. Elections can be dangerous when one man proclaims that all the regularly constituted parties in his country are outdated and useless and when he states clearly that he wants to cut across all party lines and unite all his countrymen in an effort which he proposes to lead. Mr. Turenne might recall instances in the past history of France in which elections conducted in such a spirit have not lead to happy results. He might look round Europe in the immediate past and in the present and consider other elections in which the successful candidate decided that all parties but his own were useless.

Mr. Turenne's comment on Mr. de Gaulle's Catholicism will interest Mr. Bidault who is a Catholic also

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and whose party Mr. de Gaulle has split in half. It might also interest Marshal Petain in his prison, who had, in his day, considerable Catholic support. We believe that in contemporary France Catholics have extremely varying political opinions. (THE EDITORS)

WAR-MONGERING Peiping, China.

TO the Editors: I venture to think that the State Department missed a grand chance lately by merely opposing at the UN the Soviet motion against "war-mongering." One wishes they had wholeheartedly backed it—provided a single word was added, i.e., the word "class" before the word "war-mongering"!

H. J. E. ZACHARIAS.

Price Control Note: The postage on this letter cost $18,000. (THE EDITORS)

The Stage & Screen

An Inspector Calls

A STRANGE WEEK, with two period pieces of precisely the same date, plus one translated fantasy of a genre which I think can never be entirely explicable to the American public. In one sense it will seem exaggerated to call a play set in 1912 period stuff. To a good portion of any audience the business will seem memory rather than history. On the other hand, since history has never before moved with such devastating rapidity as in the last forty years, it seems valuable to have it arrested and re-presented in any medium, even if the reactions it calls forth should be of entirely opposite kinds. If it is true that the reaction of anyone over fifty, confronted by such a representation, is apt to be some such nostalgia as, "Ah, the good old days!" while the reaction of anybody under thirty is equally apt to be, "How can people be so stupid!" there is certainly truth on both sides and an ensuing argument ought to be of value. That is, of course, providing the piece is a serious one.

I don't feel I can accuse J. B. Priestley of seriousness in this offering, although I do think he has managed to convey somewhat this enormous skip in the consciousness of two generations. His play is capricious. Its fable gives us a very wealthy manufacturing family in an industrial town in England on the eve of the daughter's engagement to an aristocrat and of the father's almost certain elevation to the peerage. In the midst of a dinner celebrating these events a Police Inspector calls on a routine investigation of a suicide case. In the following scenes it transpires that everyone present has in one way or another contributed to the crime which has resulted in the agonized death of a young woman and her unborn child. However, a climax is arranged when it is discovered that there is no crime—no suicide—and that no one can anyway identify the weird Inspector. Subsequently, when the family are just settling down to an argument between the generations, with youth on the side of conscience and age on the side of convenience, the telephone rings to announce that the crime has only just been committed and that An Inspector Will Call. A

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mystic maze. Which would be perfectly all right, of course, if the mystery were of a size to provoke any sizable wonder. But the quality of both Mr. Priestley's thinking and of his philosophy, as outlined here, is so fatuous and juvenile as to destroy entirely his moral theme. And again, as crafty as his dramaturgy is—all of the curtains are provocative, his dialogue moves—he has wholly mismanaged his heroine on the score of believability, or just plain sense: building up this dead girl as one-half Labor Organizer, one-half Innocent, a combination which would require four evenings' exposition to prove. It is arrogant to cite Mr. Priestley as a phony and yet whatever of metaphysical speculation, social consciousness, moral passion, or intelligence is displayed by his play is so much the skim of the skim of the milk, one cannot regard his motives as anything but specious. What is worse, his performers are so excellent as almost to convince one of an argument and a reality which is nonexistent. Thomas Mitchell as the Inspector, Melville Cooper as the Father, Rene Ray as the Daughter, are dealing memorable jobs as actors. But alas, they are engaged in spurious business. (*at the Booth*)

The Winslow Boy

LESS pretentious than the Priestley podge, Terrence Rattigan's is a drama manqué, or let's say a melodrama with certain extensions. Based on a true court episode in England of about 1912, it presents a father's intransigent fight to clear his young son of a charge of stealing brought by one of the Navy's preparatory schools. Determined, for *honor,* to clear the boy and only aided by his "new woman" daughter, whose motivating principle is for *right,* the man beggars his family, endures journalistic persecution, plus every variety of intimate household and public distrust, and finally muddles through to victory. And I may say the affair displays a couple of the most intriguing paradoxes, in addition to the most meretricious grasp of irony I have ever witnessed. The first of these phenomena will be that Mr. Rattigan has wholly mistaken his hero. His hero is the villain. The Father—a man of principle of course—is so completely an evil tyrant, it must be, I think, in any audience's mind to wish him defeated at any cost. It is true the author has feebly attempted to heroize the daughter also, but as she is built into complete agreement rather than argument with her parent, the issue is clouded indeed. The whole thing is ill weighted; all of the characters who are opposed to this villain-hero should have been his confederates; while the one person allied with him should have been his enemy. As for the dénouement, it is significant that the crux of the situation—fifteen minutes of time which neither the schoolboy himself, nor the prosecution, nor the defense, nor any interested party could, or would, explain—is simply solved in a slick, trick, curtain tag. Whether by reason of convention, money, or myopia, Mr. Rattigan has messed it. Confronted with a possible tragedy, he has delivered an entertainment wrapped in the customary clichés of "Old England," "Playing The Game," an important Cockney accent, and the usual, false Voltairean echo. Again, there is no question that you will be entertained. The playing is distinguished: with Alan Webb, Valerie White, and George Benson, all, in fact, skilfully conspiring to please and delude. (*at the Empire*)

Hoboes In Heaven

IT WILL be unfair to emphasize the week's amateur effort as a bad technical job, but I think this is the first occasion when I have found the Blackfriars completely luckless. To borrow the actors' old phrase, "God was not in the house." With every cue left dangling, a good set threatened by unplanned action, and a good number of actors unsure of either business or lines, it is really not possible to judge this version of the Martens-Obey parable. Or rather it is not possible to judge this first performance of the version. One thing, however, struck me: that slang and profanity do not translate from one language to another. An idiom which must originally have only emphasized the innocence and earthiness of this Flemish farce—concerned with the transport of two agreeable bounders into Heaven and back again—comes off in American *patois* as vulgar and tasteless, wholly defeating the spirit of the original. Possibly only the strictest English might have caught this spirit; I don't know, it's a point to argue and explore. In any case, it is necessary to state that historically, dramatically, honestly, this mishandled offering embraces values only suspected by the authors examined above. (*at the Blackfriars' Theatre*)

KAPPO PHELAN.

The Film's the Thing

NOW THAT "the first phase of the committee's investigation of communism in the motion picture industry" (the phrasing is Chairman Thomas's, not mine) is over, it might be well for your critic to review this show of shows, which because of its glittering cast, directors, writers *and* lively subject matter was turned into front-page news and headlines for several weeks. It is as difficult for the critic as for everyone else to see the facts through the glamor, but this much became more and more apparent as the investigations continued: the newspapers were having a field day about the whole thing, the alleged commies had the greatest contempt for the whole affair, and the House Committee on Un-American Affairs seemed to have no idea where they were going at any time.

During the first week the so-called friendly witnesses appeared and testified before the committee. I'm not exactly sure to whom they were friendly—unless this word was used to mean that they did not object to the investigation. Accusations flew right and left. It was during this first week that I fortunately began listening every night to radio's broadcasting of recordings which were made each day at the hearings; and it was then that I realized how biased was some of the newspaper reporting on the proceedings. Robert Taylor definitely stated that he was not forced into "Song of Russia," but a headline that day read: "Taylor Pushed In Red Film." It was just the old trick of papers' interpreting according to what they wanted to prove. In all fairness, however,

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it must be said that some of the papers deplored the manner of the investigation—particularly for its infringement of civil liberties. An editorial in the New York *Herald Tribune,* appearing early in the game, well sums up an opinion which might have been made at the end of the second week. It thoughtfully began: "The first two days of testimony upon communism in Hollywood before the House un-American Activities Committee have produced exactly what was expected of them: an abundance of unsubstantial charges, some dizzying new definitions of communism and a satisfactory collection of clippings for Mr. J. Parnell Thomas's scrapbook."

Former investigations of this kind were mainly concerned with what people had done or not done; this investigation set a precedent by being concerned about what people thought. This was well brought out during the second week when the unfriendly witnesses appeared. ("Unfriendly" to the Committee, I suppose; certainly not unfriendly to each other or to the cheering gallery.) Most of these writers, directors, producers, when asked if they were members of the Communist Party, evaded the question, tried to read a statement, were dismissed and cited for contempt. I'm not sure who won in these arguments between the Committee and the alleged communists. No one doubts that some of these witnesses are communists. Nor was anyone surprised that Emmet Lavery turned out to be not a communist. His testimony, by the way, made him almost the star of the show; it was lively, interesting and witty; and put a nicely tempered sparkle into the affair which smacked mainly of irresponsible name-calling.

Perhaps the point that surprised most observers of this strange show is that so few films were mentioned. After all, who or what was on trial? I have seen practically all the pictures that came into the testimony and I can't remember any communistic propaganda in any of them. "Song of Russia," which was mentioned most often, was of course friendly to our ally during the war; but it was probably no more friendly than "Mrs. Miniver" was to England. Mrs. Lela Rogers's comment that "None But the Lonely Heart" is a perfect example of communist propaganda because it is moody and somber throughout in the Russia manner could stand as typical of the confused thinking that weakened the investigation's intentions, if any.

Now that the "first phase" is over and Thomas promises the second will start after an examination of a few of the films themselves, we shall all watch the new pictures with interest. I doubt if we'll find communist propaganda, but at least we may be on our toes. I hope, however, that the investigation will not make producers overcautious or that some of this ill-advised mud slinging will not hurt established reputations. Perhaps the whole thing will blow over. Most of the statements made deserve to be forgotten. I suppose the New York *Daily News* didn't realize how funny it was being in a caption under a picture of one of Hollywood's foremost directors: "Edward Dmytryk rubs his nose during testimony yesterday." Perhaps this caption sums up the whole thing.

PHILIP T. HARTUNG.

Books of the Week

***The Middle of the Journey. Lionel Trilling. Viking.* $3.**

IT IS perhaps too easy to say of Lionel Trilling's first novel that it is a novel of ideas. The essential movement is not in the interplay of the ideas but in the suffering of the unsatisfied human being between and beneath those ideas. Mr. Trilling's whole care, when a choice has to be made, is to save the complex personal sensibility from the organized simplification. The chief mark of "The Middle of the Journey" is its humaneness.

In most of the conversation in this novel there is thus a double pattern: first, the oppositions traced among the things that are talked about, but second, and much more important, the human weights that pull at each thing said and the emotional currents that drag subtly at the phrasings and the silences. Most tellingly of all, it is the protagonist, John Laskell, who receives the impact of these intellectual oppositions at their most acute angles, so that they come to the reader translated into the basic terms which Laskell has been rehearsing on his sickbed while lying between life and death, just before the story opens. As he takes a summer's rest in New England, his mind and will curiously stripped of former habits, he projects into a new focus the speeches and actions of his friends—chiefly the Crooms, who represent a liberalism "of the near future," and Gifford Maxim, who, both as a "secret and special" member of the Communist Party and later as an equally ominous religious convert, represents "the far future, the bloody, moral, apocalyptic future that was sure to come." Around them plays a comedy of human types, but here again Mr. Trilling is subtle: the amusement is not in the types themselves but in the difference between what Laskell's friends tell him about them and what Laskell sees and experiences for himself. It makes for a neat little burlesque of the central debate between concept—the large, institutionalized idea, and percept—the irreducibly personal vision which must be coped with in its own terms.

Because the level on which perception takes place in this novel is immeasurably higher than what is seen in most popular fiction, the writing will make corresponding demands upon the reader. The reviewer for *Time,*

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who found the style rather too "gray," simply did not notice that Mr. Trilling's material forces him to a line of greater length and more complex contour than one finds, say, in John O'Hara or James Cain. Mr. Trilling's writing is well up to the high intelligence and peculiar tact which direct it, and in some places—particularly in the scenes with the nurses and in the whole characterization of the nurse called Miss Paine—it is literally perfect. Only in one place, in the love scene between Laskell and Emily Caldwell, did I find the language notably below the task of both representing and responding to the action; and yet even there the slight failure is less interesting than the very delicate effort which risks it, for Mr. Trilling's technique in that place is to suggest a submergence of Laskell's consciousness without quite stating it.

This book should do a great deal to widen the public that recently found Mr. Trilling's talent for fiction in such stories as "The Other Margaret" and "Of This Time, of That Place." But I could become shrill insisting on even a larger public for this book—not because it "ought" to read "The Middle of Journey" and will not, but because this is what it really wants to read, something straight and real and modest, without any of the vulgar affectations of the machine-made article, and what it is really seeking in those books in which zombies speak advertising-copy to each other and life has the depth and reality of an illuminated jukebox. Above that dreadful company, Mr. Trilling's novel stands as the testament of a real human being, struggling with the complexities of human thoughts and human feelings and moving in a journey which has meaning and purpose only as long as it remains human. HENRY RAGO.

The Achievement of T. S. Eliot. F. O. Matthiessen. Knopf. $4.00.

THIS is a welcome re-publication of a book which has done more than any other to assess Eliot's place in English poetry. Mr. Matthiessen has added two chapters, on the "Four Quartets" and the Plays.

I remember, thirteen years ago, when I entered college, how we were faced with the great influence of Eliot and had no conception of how to evaluate him. It was the accepted thing either to imitate his poetry, or to repeat the ideas which emanated from it, without question as to their place in literature and society. There was for example, the great emphasis on the metaphysical poets, and the often repeated notion that a writer must express his age. I think that we were especially troubled with how we were ever to express our age. It was a great worrier, and still is, for many poets who mistake themselves for photographic plates. If complexity say, or ultimate annihilation, are the chief concerns of our age, then such poets feel they must succeed if they are faithful to these concerns. The formula, of course, fails without faith, either in man or God; the imagination is chained; and poetry is neither a revelation, in Yeats's sense, nor Eliot's expression of "significant emotion."

Eliot wrote: "The great poet, in writing himself, writes his time," a statement which is not equivalent to a man becoming a great poet by writing his time.

"The Achievement of T. S. Eliot," first published in 1935, brought these wayward influences together. Mr. Matthiessen's book is not a detailed literary analysis. His emphasis is rather on the force of Eliot's language and ideas. As such it was of great importance in freeing the poetry from fashions and making it intelligible as experience.

But I wonder, in re-reading Mr. Matthiessen's book, whether he does not over-do his continual protests about the poet's dignity and humility, his awareness of tragedy and "compelling faith." His method, so successful in showing Eliot's stature as an artist, verges on apology in proving him a man. The result is that the poet's doctrine and structure, which should be a part of his work, is still in question, and one is more conscious of the "desire for belief" than the validity of the belief itself. The split between Eliot's "sense of the age" and his profound effort to build a structure against it is still unreconciled. In his understanding of "common humility" and spiritual need he comes nearest to closing the divide, and, if I do not misunderstand him, this is what Mr. Matthiessen says. But the achievement, it seems to me, does not lie in "the reconciliation of opposites," but in Eliot's extraordinary mastery and courage as a poet. He is not a Dante. The age affords him no universal structure upon which to build his assent into paradise. His qualities of awareness, of exactness—the mind always poised to make the right descent—his ability to use our civilized inheritance; his "auditory imagination;" make up a large part of his influence on literature.

By this time, his own use of the Christian tradition is characteristic, and need not be apologized for or denied. Through his unreconciled opposites, his doctrine and his concern with actuality, he has succeeded in expressing his age with emotional intensity. But his religious synthesis is not of his age. In that sense Eliot's *striving* is the most fundamental characteristic of his poetry.

JOHN HAY.

Fishers of Men. Maxence van der Meersch. Sheed. $3.00.

HUMAN demoralization as a result of fearful pressures was the theme of the first two Van der Meersch novels translated and published in this country. "When the Looms Are Silent" told of the havoc wrought in a Flemish community by a bitter, vain, months-long strike in the local textile works. "Invasion" showed how German occupation (in the first war) turned a group of men and women into sly and brutish animals fighting each other for the barest food and warmth. Yet into each of these earlier novels Van der Meersch introduced a handful of individuals, who, far from succumbing to the hopelessness and corruption which settled down upon their neighbors, developed heroic stature out of their travail.

In "Fishers of Men" he deals primarily with young men and women who, not as lone individuals, but joined with others of their own age and status, succeed by personal dedication, well-developed technique and courage to overcome some of the most brutalizing aspects of that Lille industrial area which he always presents so devastatingly. Van der Meersch has few peers as a realist. In this case no inconsiderable number of his characters refuse to succumb to the sordid environment he makes so convincing and overwhelming.

Peter Mardyck was a poverty-harassed young fellow who wasn't going anywhere until he met Jules, an equally impoverished and pushed-around Flemish Jociste (Young Christian Worker). He went to a J.O.C. meeting, saw Jules again, and decided to give the movement a try.

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His first small step in self-conquest was to carry a lighted candle in a Blessed Sacrament procession. Then he went out into the hostile and indifferent streets to sell the Jociste paper, to endure insults, mockery, blows and even being thrown into jail in his fierce give-and-take with Socialist and Communist contemporaries. At one point Jules had to dissuade him from giving it all up in his extreme discouragement, but Peter's formation as a Jociste was proceeding.

As he was out of a job, Peter then took to the byways in search of lost youths younger than himself. Often the boys of his town were already corrupted by the time they were twelve years old. He cultivated their friendship, helped them where he could, always listened to their problems and aspirations, got them to give up pornographic literature and vice, and instructed himself so that he was able to discuss the facts of sex with them frankly, intelligently, with due respect for its importance. He even succeeded in bringing the law down upon the local bookseller, the cause of much juvenile corruption. Peter proved so successful as a counselor that parents and priests came to seek him out for assistance with their charges.

Then came the great adventure. Peter got a job in a large industrial plant. Here was his long-sought chance to bring Christ the Worker into the factory, to Christianize in Jociste fashion the very source of livelihood. Peter made himself one with his fellow-workers. Yet he did not hesitate to rebuke them for their dirty stories and foul jibes at the women in the plant, to combat the cruelty of the management, and the hatred all round, and to go boldly with his fists at fellow-workers engaged in inflicting the traditional depraved initiation upon some innocent. He won plenty of blows and self-respect—even some of the most abused women workers became his confidantes.

At the same time he also took on the dominant CGT in his effort to build up his rival Christian Trade Union. The danger to life and limb in this activity was even greater and at certain crucial moments he was saved only by the intervention of a hulking communist who respected Peter for what he was and always protected him. The story rushes to a climax with a sit-down strike which exacted of Peter a new degree of courage. More than once his conscience impelled him to advocate before his massed desperate fellow-workers what seemed pretty close to strikebreaking.

This is not all of Peter's story by any means. And there is not space to outline the equally stirring yet different careers of Jules and Francis, who reached equal if not greater heights. All of them were nobodies who were materially as poor as when they had enlisted in the Jociste movement. But they had transformed not only themselves but much of their most hostile environment. (I refuse to go into the dispute here as to whether the modern factory system is beyond full-fledged Christian reclamation.)

Peter tells his exciting story artlessly, in the first person. He speaks without inhibition of his conquests, the esteem in which he came to be held and other personal achievements. It would all sound like boasting from any but the most utterly simple and single-minded of men. The zeal with which he and his companions go forth to meet the most terrifying of evils, their fiery spirit and even some of their methods suggest our own *Catholic Worker* far more than any other sizable American group.

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Community of the Free. Yves R. Simon. Holt. $3.00.

ACCORDING to Aristotle to discuss the best form of a state is to discuss the most eligible life, which is that of virtue. Yet the fine and just actions which political science investigates, admit of much variety and fluctuation of opinion. Precision can only be looked for in so far as the subject permits. It may be necessary to indicate the truth only roughly and in outline. But the important thing is that politics and morality are closely related and though the issues are difficult, they must be investigated and clarified from this broad and deep aspect.

It is a relief, therefore, to turn from the dogmatic narrowness of many current political tracts to this work by Yves R. Simon. The book is short, consisting of but four essays of reflection on freedom, on the racist ideology, on progress and on socialism; but like Aristotle he is concerned with the whole man, with political science and not propaganda and in a short space he illuminates wide areas.

He begins with the premise that freedom is choosing right means to right ends and that the will can only choose these if the intellect is not in error. "Our real freedom is contained within the limits of our knowledge of truth." But this struggle for truth is difficult. Indeed as recent history emphasizes, man may prefer falsehoods in trivial matters and delight in them in the great issues which flatter their passions. Sometimes we rest in the superiority of negation and revolt against, of course, only those falsehoods which are uncomfortable or inconvenient to ourselves. Sometimes we suspend judgment with a great show of virtue, and turn immediately to pass judgment on another question. Sometimes we just go along with our newspaper.

The great century of science, of democracy and of optimism has been liquidated. After the confident optimists have come the disillusioned optimists, who are the more bitter in their denunciations of the present as their model of harmony is the more pure. For the author there is indeed an idea of order but both in the worlds of physical and human nature, it is contained within ceaseless struggle and immense destruction. The true cosmic picture suggests "a confident pessimism, since it reveals that through all conflicts and sacrifices, nature still finds means to convey to our minds the mystery of divine wisdom and of impassive love."

The defeat of German and Italian totalitarianism makes it more than ever necessary that an enthusiasm for democracy should be revived. Yet the issue is not so clear cut as some imagine. Democracy developed at a time when economic philosophy was marked by the tendency to reduce organization to a minimum in the confident hope that a principle of just order would prevail. From disillusionment with this hope has stemmed the program of state socialism, whether limited or complete, which in our time has significantly been incorporated most fully in regimes openly contemptuous of freedom. A philosophy conceived for emancipation has come to power to enslave. The attractions of socialism are plain. It offers brotherhood by the simple means of institutional reform, it promises to cure the wickedness of human nature by the abolition of private property, it substitutes reason for chance in economic affairs. By its power to prevail it lays claim to be the answer to real issues, to insistent demands. The author does not underestimate the validity of the lessons of socialism, but his warnings are also vital.

"By the very fact that the state is sovereign in the temporal order, makes final decisions, and has at its disposal the instrument of unconditional coercion, the men who run the state will inevitably be subject to such passions and illusions that the state, in their human hands, will develop an insatiable appetite for more power." This situation is not the result of a particular regime, whether party dictatorship or hereditary monarchy. The appetite for power "is linked to the essence of the state as a sovereign power possessed of the instrument for unconditional coercion." "Power corrupts," wrote Lord Acton, "and absolute power corrupts absolutely" and unless there are balancing checks such as property and religion, then the ambitions of the state will be continually advanced. Here is the fundamental social dilemma of our time, the necessity for state supervision and control and yet the consequent grave threat to liberty. Certainly as the author concludes "much ought to be forgiven to property, because of what it does for liberty."

This partial exposition has perhaps given some idea of the stimulating insights of one who definitely has something to say and says it incisively and with eloquence.

EDWARD LITTLEJOHN.

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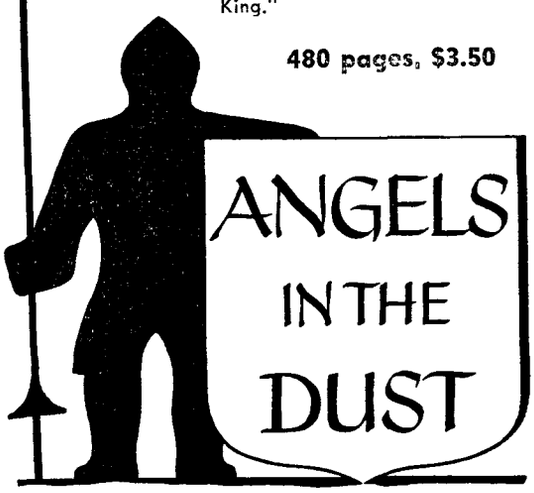

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Other Recent Catholic Books

THE MOST IMPOSING of the Catholic novels published recently is François Mauriac's "Thérèse" (Holt, $3.00). The original French text goes back to 1935 but the life and death of this tragic heroine unfold on such a plane that the story is unaffected even by the most sweeping contemporary happenings. "Angels in the Dust," by Zofiia Kossak, (Roy, $3.50), is a colorful account of the days of the First Crusade. Bruce Marshall's "Vespers in Vienna" (Houghton, $2.75) presents a case for Christianity in a shattered world as an unbelieving British officer is quartered in a remarkable Austrian convent. "The Dry Wood," by Caryll Houselander (Sheed, $3.00), is reminiscent of Mr. Marshall's earlier "The World, the Flesh and Father Smith"; it is somewhat similar in theme, lacking in his humorous touches, and with a greater and more explicit feeling of religious intensity about it. "No Lasting Home," by Joseph Dever (Bruce, $3.00), is a first novel about contemporary America which shows a certain promise.

Here are some of the newer biographical volumes:

"A Roving Recluse," Peter F. Anson, Newman, $3.00. Autobiographical notes of a Scottish seafarer accompanied by his own neat black and white drawings.

"Madame Elisabeth of France." Yvonne de la Vergne. Herder, $4.00. The story of the saintly sister of Louis XVI at the outbreak of the French Revolution.

"Péguy." Daniel Halevy. Longmans. $3.50. One of the most understanding and distinguished of the volumes in this list.

"Behold This Heart." H. J. Heagney, Kenedy. $3.50. The story of Margaret Mary. This volume, through a printer's error, was incorrectly attributed to another author in the Kenedy advertisement in the October 24 issue.

"As the Morning Star." Marion A. Habig. McMullen, $2.75. A chronicle of the last days of Saint Francis of Assisi.

"The Man on Joss Stick Alley." James E. Walsh. Longmans. $2.75. A biography of the first ordained Maryknoller by the Order's present Superior.

"The Story of a Family." Stephan Piat. Kenedy. ($3.50). Saint Teresa of Lisieux.

"The Book of Saints." Compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate. Macmillan. $6.00. A completely new edition of a valuable standard work.

In the fields of poetry and belles lettres there are several new volumes worth noting. "Figures for an Apocalypse," by Thomas Merton (New Directions, $2.50), is to include several poems which were featured in this magazine. Macmillan has brought out the "Collected Poems" of Sister Madeleva of St. Mary's College, Holy Cross, Ind. ($2.75), and a four-hundred-page anthology of poems dedicated to Our Lady from the prophecies of the Old Testament down through the various Christian ages to our own time ("I Sing of a Maiden." Edited by Sister M. Thérèse. $4.50). The new publishing firm of Desmond and Stapleton of Buffalo, N. Y., has brought out for its first book the attractive and variegated "Catholic Reader," edited by Charles A. Brady ($3.50). In his

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Prerequisites: A degree of Bachelor of Arts
A reading knowledge of Latin

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An editor of THE COMMONWEAL speaks over
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"Boccaccio," Francis MacManus has done a remarkable job in reproducing the atmosphere of fourteenth century Florence and in giving the complete picture of a man who is erroneously known only for his tales of love and courtly intrigue. (Sheed, $3.50.)

Two of the current books are most difficult to fit into the categories of this list. "Dear Bishop," by Catherine de Hueck (Sheed, $1.75) is an astounding series of informal epistolary reports on the young people of America in wartime based on the first hand experience of the founder of Friendship House. In order to discover how many of the less favored worked, lived, played and suffered, the author worked for months as a factory hand, chambermaid and waitress in bars and restaurants, living all the while in the various holes in the wall which were available in our American cities. It is a little book with a punch. "France Alive," by Claire Huchet Bishop (McMullen, $3.00), attacks contemporary difficulties from the positive side, comprising an account of the various methods which the élite of the clergy and laity of France are using today to restore the Eldest Daughter of the Church to her patrimony.

The Cima Publishing Company of New York has brought out the first of 72 volumes of the writings of the Fathers of the Church under the direction of Ludwig Schopp. It is entitled "The Apostolic Fathers" ($4.00), and includes, among others, letters of Saint Clement of Rome, Saint Ignatius of Antioch, Saint Polycarp and Saint Barnabas. Longmans Green has just published the first three volumes of a new edition of the works of Cardinal Newman, edited by Charles Frederick Harrold. They are "The Apologia," "A Grammar of Assent" and "The Idea of a University" ($3.50 each). The edition will run to 20 volumes. There are two volumes on Thomas Aquinas: "Saint Thomas Aquinas," by Gerald Vann (Benziger, $3.00), and "The Eternal Quest"—the teaching of Saint Thomas Aquinas on the Natural Desire for God—by William R. O'Connor (Longmans, $3.00). Within the next few days Scribners will publish "The Person and the Common Good," by Jacques Maritain ($1.50). "Christian Churches of the East" Volume I by Donald Attwater (Bruce, $4.00) deals with remarkable competence with the eight million Catholics of the various Eastern rites who are in communion with Rome. The Grail of St. Meinrad, Indiana, have just brought out two more studies by Archbishop Goodier, S.J.: "The School of Love," which deals with "Friendship" and a variety of subjects ($1.50); and "Jesus Christ, the Son of God" ($1.25).

CONTRIBUTORS

J. L. BENVENISTI is here in this country for an extended lecture tour, beginning on the Eastern seaboard.

James O. FREDERICK has returned to this country from serving with the armed forces in Japan; he is planning to go back.

Joseph P. EVANS, M.D., is with the Department of Surgery of the Cincinnati General Hospital.

Henry RAGO teaches at the University of Chicago.

John HAY published a collection of his poems with Duell, Sloan & Pearce last spring.

Edward LITTLEJOHN is an Australian Vice Consul in New York.

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